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COMMUNICATIONS.

For the Western Recorder.

TRACT DISTRIBUTION IN UTICA.

Condensed Monthly Report of the Tract Distributors in the town of Utica, under the direction of a committee of Gentlemen appointed by the Female Auxiliary Tract Society:—

The committee for ward No. 1, report 177 families; three destitute of the bible.

The distributor of district No. 1, says—"My tracts, the present month, were received with increasing satisfaction. One individual expressed much regret that she had not been supplied the previous months, as she wished to read tracts very much. Being told that she had been unintentionally passed by, she replied, "Always call on me." Another, on the subject of the tract "Serious Thoughts on Eternity," remarked—"There is too much said and done about this matter. I was once a professor of religion; but discovering such zeal in preaching the word, and so much time and effort in the things of religion, I concluded it was all without knowledge; that things were overdone.—My heart was hardened; and I think the tendency generally is to make people worse." I referred to Matt. xvi, 26, and observed, if by any means one soul is saved, it was an abundant compensation for all the toil and effort connected with such a glorious end; and left the house, not without hope that my labours were blessed. I was asked by an unbeliever, what I got for peddling tracts. On being informed, that I was thus engaged for the pleasure of doing good, he replied, "Then it will do for you."

A distributor in sixteen families reports—"In one family my tract was reluctantly received. The father said he would not thank me for a sleigh-box full. Observing to him that I came not to force upon him, or any one else, the messages of salvation, but only to offer the blessing to those who would be willing to receive it—still holding the tract in my hand—he reached out and took it, saying, "it would do for the children to read!" An aged person remarked with much feeling, as she received the tract—"I do not know what more could be done for the salvation of souls, than is done in Utica." Says another distributor, "I have found an increasing interest in the cause of benevolence among the inhabitants of my district, and a great desire to receive tracts. The distribution has evidently been blessed to the individuals of the respective families. In some instances the tracts had been sent to friends in the country, that they might share in the good received. Others I found anxious to aid the work, by contributing to the funds of the Society, and will do so, as soon as they can procure the means. In another district, a disciple of Tom Paine intruded himself upon the notice of the distributor, who after suffering for awhile his abuse of religion, referred him to the death of Paine; his dreadful agonies in his conflict with the grim messenger; his piercing cries to Jesus to save him, and with the same breath blaspheming that holy name. These facts, savoured with the testimony of God's truth, had a withering influence upon him; and he tamely received the tract, with a promise that he would read it. In the same district, a family appeared melted down with a sense of gratitude to the kind people, who were engaged in administering comfort to the distressed in body and soul. It may be said, in relation to this portion of the village, that there is a promise of great good.

In ward No. 2, four families found destitute of the bible; two individuals disposed to engage in the work as distributors. A distributor in nineteen families reports—"All recieved the tracts this month. Some regretted that it contained so few pages, and wished to receive them oftener, and enquired where they could be purchased. In one instance, particularly, the distribution has been a great blessing, and continues apparently to be the only comfort of a pious wife, deprived of every other means of spiritual enjoyment, by an apostate husband. A blessing has descended on many, through these humble messengers. In a family where they at first met with nothing but cold indifference, and reluctant reception, they are now received with demonstrations of pleasure and profit. An individual among this class of early opposers, could not wait patiently for my return, and had borrowed the tract of a neighbour, who had received it of a distributor more faithful than myself in prosecuting her duty. Another said, as I entered the house, "I have been thinking of the tract to-day; and indulging the hope that you would come." Permit me to say to my fellow labourers, do not delay the work to the last hours of the term allowed. It may be, while the recipients are anxiously waiting our return, we may be withholding that which the Lord designs to bless for their spiritual good."

From the report of district No. 4, it appears, that a very happy state of things exists. Evident traces of the footsteps of the mighty One of Israel are to be seen. Hard hearts have become softened. The repentings of the wicked are kindled together, and many speak of the necessity of a change of heart, and manifest a consciousness of the danger of procrastinating the business of repentance. General seriousness pervades the district.

In district No. 6, a poor family was found very destitute of the good things of this life, but manifested an humble confidence in God; who, the mother observed, would provide, as he had done when they were reduced to a few chips for fuel, with no means to purchase any. He graciously sent work to their hands, and the tracts to comfort their souls. One person, listening to conversation on the subject of the tract, "Serious Thoughts on Eternity," cried out with apparent desire to know—"What shall I do? I am not prepared to die." The day of judgment will determine how sincerely the question was asked.

In district No. 9, an unusual pleasure was expressed by the families, in receiving the tract this month, with two or three exceptions. Says the distributor, "Every impenitent person, with whom I conversed, seemed awake to the subject of religion. One appeared burdened with a sense of gratitude for the interest I took in the welfare of her soul."

Says the distributor in district No. 10—"I found in my district considerable feeling on the subject of religion; some rejoicing in the hope of salvation. All readily entered into conversation on the subject of the tract, which was received gratefully by all; and some wished they could have them more frequently. One individual, supposing the tract left last month would be required, had committed its contents to memory. This circumstance took place in a family which had previously refused to read tracts." In another district, an individual, who stoutly resisted the arguments in favour of our work, and who declared positively never again to receive a tract, seemed taken in a self-contrived net, and mildly requested the loan of the tract, and that the distributor would call again.

In ward No. 4, the distribution has been attended with very flattering tokens of good. All the distributors who have commented at all, harmonise in one important fact; that the work is increasing in popularity, gaining the affections of the people, and making good soil for the seed of the kingdom. "I was received this month," says one of them, "with increasing friendship. Not one instance of refusal occurred; and I was informed by several families, whose temporal wants I wished to ascertain, that their wants had been supplied, and that they were now comfortable. One remarked in relation to the tract, that "it was too good for her." Another distributor observes, in relation to a scene which she witnessed—"I was prevented from conversing with the individual, from my own conscious unpreparedness to do so; and believe I am in the way of receiving more instruction than I can give."

Ward No. 3, presents to the pious heart a scene of amazing interest. Each report has come in fraught with the love of souls, bearing the precious news that awakened sinners are enquiring the way to Zion.—The substance of one report (extended in detail, but very interesting on account of the spirit it breathes) is that the tract distribution in the district has been gradually preparing the way for the introduction of the word of life. The arrows of conviction have stuck fast in the hearts of some, who are seeking out refuges, and endeavouring to stifle the voice of wisdom. Sinners are contemning the little messengers which have brought salvation to their doors, while they own their power to overthrow the devices of Satan, and to gain an audience at the tribunal of their consciences. Some have pronounced their reasoning vain, and their premises false, and stand writhing under the lash of offended justice. Says a distributor—"My visits have been made not only with increasing delight, but with a solemn conviction that it is a work over which ministering spirits watch with intense interest. In some instances the Holy Spirit condescends to bless these feeble efforts, to the convincing of sin. The hearts of the widow and the orphan have been gladdened by your generous bounties; and we believe that the blessings of many that were ready to perish, both in soul and body, will come upon those who originated the present plan of tract distribution. Since the last monthly meeting of the distributors, a recipient of your tracts has gone to the eternal world." Another reports a very general seriousness upon the minds of those visited; a willingness to converse upon the subject of religion. A dissolute man, and a husband, has begun to consider the worth of his soul, and is turning his attention to the ways and means provided for his salvation.

In another district, the distributor was greeted with great joy by an individual, who had heretofore resolutely resisted her visits, and treated her with contempt and abusive language; who apologised for conduct so unbecoming, and begged as a favour, that she would repeat her call every month, promising never again to be guilty of such gross ingratitude. The distributor says—"Never was I more interested in this blessed work. Surely I never witnessed such solemnity upon the minds of the people. Never was my own soul more cheered with the presence of the blessed Saviour, than in the present distribution. I have great reason to magnify the riches of his grace, in permitting such an unworthy creature to co-operate in this sacred cause."

In district No. 11, says the distributor, "I trust good has been done by the monthly distribution of tracts. Those who watch the signs of the times, must discern a great moral influence accompanying the little messengers. Though it may not as yet be fully realised by many on whom they are gradually operating, still it is evident to the Christian's eye, that the Spirit of God is applying the truth and making it effectual in convincing of sin, of righteousness, and of a judgment to come."

The report of ward No. 5, is also full of interest. It appears from nearly all the reports of the respective districts, that the fallow ground of the heart has undergone at least the influence of a wakeful spirit in the husbandman. The neglected vineyard has been surveyed, we have reason to believe, not only with the eye, but also the heart of true labourers. In some instances we notice deep furrows, laying open the soil to the resuscitating influence of the Sun of Righteousness. An individual who at first received tracts in one of the districts, but who has refused them recently, was suddenly attacked with an alarming disease, which threatened immediate dissolution. Says our informant, "I was called in the dead of the night, to visit the individual supposed to be in the agonies of death; but was prevented from going to the room until morning. As I entered the door, "O," exclaimed the prostrated being, "I thought last night I should never see you again in this world. I felt unprepared to die; and I remembered the tract which I refused to take from the lady."

An individual in another district, sensible of his gross departure from covenant obligations, gave as an excuse for neglecting God's house and word, that some professors of religion were so wicked, he could not perform his own duties. But if the tract should be left, he thought it probable that his family would read it, and perhaps he would do so himself.

A distributor in twenty-one families remarks—"I found three families destitute of the bible, who appeared very glad at the prospect of having the word of God in their houses. Many who at first refused to receive tracts, or received them with indifference, now welcome us to their dwellings, and appear in some degree to appreciate their value.

In district No. 19, heretofore, little encouragement has been granted to the distributor. The last month, however, has furnished much; so that the labour has become pleasant, and the prospect most cheering. To those who meet with difficulties, this district now presents a precious motive to persevere in the good cause. The tracts have in all the families been received with thankful hearts. Rich merits are awarded to the little preachers, and verbal desires that they might become the instruments of salvation to their souls.

The district at Deerfield Corners affords encouragement enough to Christians, to work among rocks. Some plants of righteousness, we humbly hope, have taken root in that worn soil of the adversary. Intimations of a very cheering character are held out to the eye of our faith, and call upon our souls to be prostrate before the throne, in behalf of the long neglected and long desolate region of Deerfield. Surely, if we faint not, we shall reap in due season.

Your committee feel that all engaged in this good cause, have occasion to humble themselves in the dust before God, for his condescending mercy in affording so many encouragements to persevere in our humble efforts. We think that in the report for this month, there is enough to awaken the liveliest emotions of gratitude in the hearts of every distributor. The "Persuasive to Public Worship," has aroused not a few to the importance of waiting upon God in his sanctuary. The "Importance of Consideration," has elicited serious thoughts of death, judgment, and eternity, which you have seen portrayed in all their solemn and mighty import in the countenances of many anguished sinners, and heard the soul-moving cry, "What shall I do?" And now with what solicitude shall every bosom throb, until "the important discovery" is developed, and souls are subdued to the temper and disposition of true penitents.

For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(*Concluded.*)

But finally, in bringing these extended remarks to a conclusion, I should hope that one prominent point has all along been rendered perfectly clear, viz:—Whenever the children of God are asking for "good things," or for the "Holy Spirit," or for "things agreeable to the will of God," while yet they are neither receiving nor really expecting to receive the desired blessing, they may be assured that they are continually asking amiss.

The suppliant, it may be, is asking for the bestowment of the christian graces, such as penitence, faith, love, meekness, submission. If he really asks in faith, then he is endeavouring to cultivate in a right manner the influences of the Spirit, that he may grow in grace; and thus, while he is yet speaking, he is receiving the answer to his prayer.—But if, by any means whatever, he is not increasing in the graces of the Spirit, but rather diminishing, then it is certain that he is delinquent both in watchfulness and prayer. He asks, and receives not, because he asks amiss.

Or the suppliant asks, perhaps, that his affections may be weaned from the things of time and sense, and that the love of God may be shed abroad in his heart. Day after day, these things form the burden of his petitions. Well, if he asks in faith, he is of course calling off his affections from the perishing objects of earth, and fixing them upon the boundless love of God. Thus doing, or endeavouring to do, he receives divine assistance, and in this way his prayers are accepted and answered. But if, on the contrary, he does not receive this divine assistance, which indeed is promised to "every one that asketh," it can only be because he has not that special spirit of supplication which is required. The suppliant may be unhappy amid his barrenness, and may desire speedy relief; but as yet his heart clings to earth, and his hands are full of idols. The reason he does not receive, and the only reason, is, that he is asking amiss, and regulating his conduct accordingly.

Or, perhaps, in the third place, the suppliant is asking for the revival of God's work. His attention is called up to this subject; he presents his supplications at the throne of mercy, day after day, and thinks that he sincerely desires to witness and to feel the outpouring of God's Holy Spirit. Thus far I will suppose him not in the least mistaken. He desires a "good thing," and is beginning to attempt to pray for it. If he prays in faith, then he is becoming more and more active; his praying spirit increases; his tenderness, meekness, faith, humility, love, are increasing. He is feeling more and more of his dependence upon God, for a blessing upon gospel means and ordinances. His soul is beginning to be burthened; his closet to be wet with the dews of penitence, and to be warmed by the flames of devotion. The influence which he feels and exhibits, is beginning to extend itself, and thus his prayers are answered. But, on the contrary, if his own heart does not begin to revive; then, though the blessing he desires may actually come, it will not come in answer to his prayers. Deliverance may spring up from some other quarter, and surprise him in the midst of his sloth; but it will not come in answer to his unbelieving, inoperative petitions. If his own heart is not stirred up to activity; if he is not actually found in that field of effort which appertains to him; if his heart is not burthened in view of the interests of Zion, and agonised at the thought that souls are perishing; if the realities of eternity are not resting upon him; if he is not under the influence of self-loathing, of deep penitence, and brokenness of heart; if his soul is not so labouring that he seeks continually to pour it out before God, in the retirement of the closet; let him not dream that he is prevailing in prayer for a revival of religion, or that his petitions will be accepted or answered. The probability is, that he is not only asking in vain, but is also asking in a way which is altogether displeasing to God, and which, if he perseveres in it, will bring continual leanness and desolation into his soul. Alas, who among the friends of revivals has not often witnessed and offered such prayer as this? prayer, that brings darkness instead of light? prayer that produces sterility instead of fruitfulness? that produces sickness and disease, instead of the healing of the balm of Gilead? that calls forth spiritual desolation and death, rather than the life-giving rays of the Sun of Righteousness? And no marvel that it does so. Rather be astonished, that it does not draw down the vengeance of heaven; that it does not call forth the thunderings of Sinai, and stir up the very fires of perdition.

But while many a Christian, who feels his own wisdom and strength, and seeks his own ease and comfort, may long continue thus to pray, the feeblest of all God's chosen ones may be found to wrestle and prevail. The veriest babe in Christ may thus set at naught the wisdom of the wise. The little child, the lone wanderer, the houseless mendicant, the poor, despised outcast, the very criminal in chains—any thing, any thing rather than a self-seeking Christian—may supplicate in behalf of such mercies, and prevail. The Lord's arm is not shortened: His ear is not heavy: His promises are sure: His purposes are everlasting. These he will infallibly accomplish, in just such a manner as shall be best calculated to stain the pride of human glory.

The effectual, fervent prayer of the righteous man availeth much. Alas, how little there is of this prayer in the midst of us.—The heart is full of impurity; the hand full of idols. Every one, I might almost say, seeketh his own, and none the things which are Christ's. With their mouth they show much love; but the heart still goeth after its covetousness. The heart, where is the heart? Actions will tell. TIMOTHY.

For the Western Recorder.

Mr. Editor—If the publication of this letter may be likely to benefit any of your readers, it is at your disposal. Your's, respectfully, ***

My Dear Sister—I often think of you with interest, and especially of the fact, that you have not, to my knowledge, found as much enjoyment in religion as some persons do. I have often inquired with myself, if I could offer no hints that might be of service. I know what it is to live almost joyless in religion; what it is to find little comfort in its duties—little consolation in the promises of the bible. At times, especially, within the past two years, my experience has been different. I have found religion a source of indescribable joys, its services delightful, and the promises of the bible full of consolation. Single passages of scripture have at times appeared inexpressibly full of meaning—of import more glorious than the language of earth can describe. At some moments, my impressions were such, that the whole bible seemed invested with a flood of ineffable splendour. In every object of the natural world, I could see the finger of God; in the bright morning sun an image of his infinite moral glory. The bare thought that I could live and act for *Him*, gave to each duty of the day a sweetness which I never feel when acting for self. Do you ask, how so happy a state of mind has been produced at any time? On this point I scarcely know what to say. But it is worthy of remark, that whenever I have from day to day engaged in any pursuit, merely for the sake of gratifying self, though at the same time wishing to believe it was in the path of duty, and fitting me for usefulness; or if my eagerness in the set duties of my station prevented me from giving sufficient time and thought to devotional engagements; in either of these cases I have lived a miserable life. I have felt almost constantly, that something must be wrong. My closet exercises have been formal; prayer a burden; the bible almost a sealed book. And yet I have at these very seasons, laboured to persuade myself that my course was the proper one for the time, and the difficulty somewhere beside in my own heart. Yet, while lamenting my want of sensible comfort in religious exercises, or even absolute unpleasant feeling in them at times, the thought would often arise, "All this difficulty will vanish, if you can surrender your own will, and give yourself unreservedly to the service of God." After a long time, perhaps, I have been enabled to do this. My will has been subdued, while in my closet, or reading the scriptures, or hearing a sermon; and the great difficulty has vanished at once. I need not say that this comparatively new state of feeling always seems, when I look back upon it, as the effect of some influence higher than any which earth can afford.

I suppose that many persons of genuine piety are kept in a gloomy state by bodily disease. When no satisfaction is found in any thing about us, we ought to inquire how far our religious gloom may be owing to the state of the system. That your's is in part of this kind, I am pretty sure; but how far, I dare not say. Whatever may be your own views of this point, one thing I would recommend. Examine yourself carefully, and see if there be no reserve in your surrender of yourself to God; if there be no object, no pursuit, that you feel it impossible to give up rather than offend him. See if your motive is really to please him in all your actions. I am very certain that some of my heaviest hours, since I made a profession of religion, have been spent under the full conviction that I was not *wholly devoted* to the service of God. There might be nothing in my outward course of life, which any person would censure; possibly my regular attention to the duties of my station might be commended; but I knew, and the Omniscient Jehovah saw still more clearly, that some idol had usurped *his place*. I could not call myself strictly conscientious. But we can never expect the joys of religion, till we engage in all its *self-denying* duties—duties, however, that lose their *self*-denying character, whenever we cordially engage in them. I intended to touch upon one or two other points, but must reserve them for a future letter.

Your affectionate brother, A.

For the Western Recorder.

NEVER DESTROY A RELIGIOUS PAPER.

Mr. Editor—I wish your readers would make it a rule, never to DESTROY A RELIGIOUS NEWSPAPER. If they are not disposed to give its precious contents many a perusal, let them, after they have read it, hand it to their indigent neighbour, or mail it to a distant friend, who is deprived of such publications, either for want of means or inclination to obtain them. If this course were adopted, most of those who should become recipients, and be made acquainted with the contents of such publications, would ere long become subscribers; and thus by degrees the serious-minded would almost universally avail themselves of the benefits of such publications.

Most Christians wish to circulate religious tracts. Then why not circulate instruction and information, which, perhaps, is equally valuable, though it be in another form? At the present day, every family ought to have, and to read weekly, a religious newspaper. People are every where now taking sides in matters of religion and morals; and as each man is to choose or refuse for *himself*, it is vastly important that he be made acquainted with the influence which a belief in the religion of the bible has over all who embrace it. COTTAGER.

Remarks.—We like the suggestion of our correspondent; and we hope that it will be extensively improved, especially by such persons as are flooded with such publications, and are in the habit of glancing at them, rather than reading them. Let every such person select a family or two, and send them all the numbers that would not otherwise be preserved. Many would thus be gladdened by the treasures that would else be wasted.

From the Philadelphia Recorder.

ARE THERE FEW THAT BE SAVED?

Mr. Editor—The thought has often occurred to me, that it might be of service to the follower of Christ, to consider how small a company he is in. According to Hassel, there are in the world 707,000,000 souls. If, then, we subtract from this number, those who do not appear to be walking in newness of life, we shall see how narrow is the way that leadeth unto life, and how few there be that find it. We may proceed thus:—

Whole population of the globe,	707,000,000
Pagans subtracted,	342,000,000
There remain,	365,000,000
Mahomedans subtracted,	120,000,000
There remain,	245,000,000
Jews subtracted,	5,000,000
There remain,	240,000,000

This last is the number of nominal Christians, embracing ALL in christian lands, who do not *profess* some other religion. This number embraces 122,000,000 Papists.—They have as a body *the mark of the beast*, and there is reason to fear, that the number of individuals amongst them, who escape this mark, who belong *to the body* of Christ, is small; how small we pretend not to say. There is also embraced in the 240,000,000, about 74,000,000 of the Greek church; a church lamentably corrupt, though containing, as we have reason to believe, some sincere followers of Christ. Of the 44,000,000, that now remain, perhaps 22,000,000 are Lutherans. That this church, embracing as it does in Germany, the Neologists or Rationalists, and Pantheists, amongst whom are all the shades of systems where reason is the test of revelation, that a church thus composed of elements in perfect dissonance with the principles of the gospel, should be but a poor nursery of true believers in Christ, we are compelled to believe. Still we need not question, that it contains many genuine followers of the Lamb.

We have remaining 22,000,000* other Protestants, including Episcopalians, Presbyterians, Baptists, Methodists, &c. &c. Amongst these, as amongst the Lutherans, we must deduct, from general corruption, more or less manifest—for the great numbers *included* in this estimate of Protestants, because they belong no where else; for attendants upon churches, who do not come to the Lord's table; for hypocrites and deceived professors, who do commune; and we then come to the invisible church, the little flock, to whom *it is the Father's good pleasure to give the kingdom*. Let the above deductions from the nominally christian church, be made in the view of our Saviour's words, "*Except a man be born again, he cannot enter the kingdom of heaven;*" or in the view of the Apostle's assertion, "*Without holiness no man can see the Lord;*" and how appalling is the conclusion. To what a mere handful are the 240,000,000 nominal Christians reduced! Reader, are you amongst those who *count all things but loss, for the excellency of the knowledge of Jesus Christ the Lord?* If so, with what feelings do you see a world for which *he* died still perishing in sin? Can you do less than task every energy in the effort to spread the news of salvation to the very ends of the earth? This is what Christ has left for his followers to do.

C. S. A.

* This estimate is made in the same manner as we speak, when it is said, that all the inhabitants of Vermont, for instance, are Protestants or Christians.

PLAIN MATTERS OF FACT.

Derived from the Quarterly Journal.

The number of Roman Catholics in the United States, is greater than that of any *one* protestant sect. It is at this moment, considerably more than 600,000.

The Methodists are more numerous than any other protestant sect, whose exact numbers are given, amounting to 421,000.

The Calvinistic Baptists have 4,000 *churches;*—the number of communicants does not appear. We shall estimate them at 150,000.

The Presbyterians number 146,297 members.

The Orthodox Congregationalists, 115,000.

Unitarian, 150 congregations.

German Reformed, 30,000 members.

Evangelical Lutheran, 800 congregations.

Christian Society, 1000 churches.

Friends, the whole number estimated at about 750,000; but they are divided into *two* parties, differing very widely. Besides, this number includes a great many who are only Quakers in their parentage, and perhaps their dress.

Universalists, 300 congregations.

Freewill Baptists, 335 churches.

A dozen other sects number variously, from a few hundred, to 20,000 each.

Now let any one who feels disposed to tremble at these wonderful words *church* and *state*, look at these figures, and pick out, if he can, the *one*, or *two*, or *three* denominations, who could, if they would, lord it over the others.

Then consider the *great* number of people in *every* part of the country, and the *immense* number in some sections, who are *not* included in *any* denomination, [as only church members are usually considered.]

And then, if he will let his reason work, he will perceive, that, if there is danger from any quarter, it is, that such sects as flatter men's pride, and soothe their consciences, with "*Peace, peace* to the wicked, it shall be well with him," will unite in one common opposition to divine truth, all the enemies of the Sabbath and of the law and gospel, and exert such a baneful influence on our government, as to make it truly and properly heathen.

Does any one say this is mere fancy? Let him look at the debates in Congress for the last ten days, in the Washington papers. He will there find Mr. Rowan, in reply to Mr. Sprague, of Maine, saying substantially, *that the bible is an unfortunate reference, and an unfortunate foundation for a republic; that the gentleman had no right to allude to it in debate;* claiming a *right* for himself and his southern and western brethren, to have their own character, (that is, if it meant any thing, that bible authority was no authority to them), as the north had theirs.

We should not mention this, if it were not that a great clamour is kept up in many places, because the friends of the bible dare to *move*, or the friends of the Sabbath dare to *speak;* while at the same time, the irreligious may urge their claims, free, not only from reproach of conscience, but from public reproof.

DR. PAYSON IN THE CONFERENCE-ROOM.

"Suppose professors of religion to be ranged in different concentric circles around Christ, as their common centre. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work, they will bring up, and do it in the light of his countenance; and while engaged in it, will be seen constantly raising their eyes to him, as if fearful of losing one beam of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these; and may be seen a little farther off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. And yet farther out, among the last scattered rays, so distant, that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.

"The reason why the men of the world think so little of Christ, is, they do not look at him. Their backs being turned to the sun, they can see only their own shadows; and are, therefore, wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself.

"The growth of grace in the heart may be compared to the process of polishing metals. First, you have a dark, opaque substance, neither possessing nor reflecting light. Presently, as the polisher plies his work, you will see here and there a spark darting out; then, a strong light; till, by and by, it sends back a perfect image of the sun which shines upon it. So the work of grace, if begun in our hearts, must be gradually, and continually going on; and it will not be completed, till the image of God can be seen perfectly reflected in us."

SABBATH CAUSE.

Sabbath Measures.--There are doubtless some men among us, who entertain conscientious scruples with regard to the propriety of the sabbath-keeping measures. To those we would recommend a perusal of the following letters; not, to be sure, in the light of authority, because every man will think for himself; but as furnishing considerations, which, in connection with highly respectable names, are worthy of very special attention. They were received by a gentleman now in this vicinity, who resides at a distance; but were not communicated in season for our last number:—

From the Boston Recorder.

THE SABBATH.

Having been requested to express my views concerning the practical efforts making at the west, to unite the friends of the Sabbath in its careful observance, I would observe, that before the line of sabbath-keeping boats and stages was introduced, I was of opinion, that without some such measures the vortex of business would infallibly draw in the churches to participate in the prostration of the Sabbath, and consequently in the destruction of our civil and religious institutions. When, therefore, these measures were proposed, I rejoiced in them, as the providential indications of our intended preservation from ruin. Their influence, hitherto, has been great. No amount of instruction, argument or exhortation, from the pulpit or press, could, it is believed, have given such an impulse to the public sentiment and public conscience, or produced such correct heed to the Sabbath on the part of its friends, or such vindications of its rights or expositions of its importance, or such carefulness in its observance, or concentrated so many hearts and hands and prayers for its defence, as the above practical measures have produced. And I cannot but regard the toil, and sacrifices, and obloquy, of those who have embarked in this undertaking, as enrolling them among the distinguished benefactors of our country, and as ensuring to themselves imperishable honour in the grateful recollections of future generations.

But the measures so desirable and indispensable at first, are no less so in my opinion now, as operating constantly, publicly and powerfully, to prevent the violation of the Sabbath, and to form and extend a correct and efficient public sentiment on the subject. Nor can it be reasonably doubted, that the approbation and patronage of all who fear God and love their country, will carry the enterprise to a glorious result; while its failure would embolden impiety, and concentrate shame and augmented opposition upon the Sabbath, and all christian institutions and efforts.

I have seen no objection to the sabbath-keeping measures, which do not imply, not only that the friends of the Sabbath have no right to abstain from the profanation of the day themselves, but that they are guilty of persecution and fraud, and a conspiracy to unite church and state, if they do not by their example, quiet their consciences, and alleviate the disgrace and augment the profits of those who choose to violate the sacred day.

The rights of men can never be taken away in a free government, till the exercise of them shall be made odious by false accusations; and the question in this is fast hastening to a crisis, whether the believers in the bible shall be permitted to obey its precepts, and observe and extend its institutions, or shall be reviled and disfranchised for doing so.

LYMAN BEECHER.

Boston, Feb. 27, 1830.

For the Western Recorder.

WILLIAMS COLLEGE, *March* 8, 1830.

DEAR SIR—I cannot feel otherwise than deeply interested in the exertions making in your state to promote the observance of the Sabbath. This institution lies at the foundation of all religion, and in a great measure, of social order and civil happiness. Take away the Sabbath, and the religion of Heaven would soon go with it, sweeping away the order of society and our most valuable civil institutions. I am at the farthest remove from any party interest in your stages and boats, not knowing even the name of a single owner in any line. Nor am I competent to judge whether the time or manner of getting up these measures was originally well chosen. But since the friends of the Sabbath, in full view of the whole country, have united in these measures, to let them now fall, would, I fear, put back the dominion of the Sabbath half a century. If such a measure was to be attempted, the great communication between the Atlantic and the northern lakes, through a country settled for the most part by the friends of order, was of all the routes in the United Sates, the best for the purpose. I hope it may succeed. I see no *oppression*, in providing that the numerous Christians, who travel on that great thoroughfare, may rest on the Sabbath according to the dictates of their conscience. To *forbid* such a provision, would be not only oppression, but religious persecution.

I should think it impossible that good men, unless strongly swayed by personal interests, or under the influence of men that are, should be hostile to these measures.

I know it has been said that these movements will only goad the wicked into a more stubborn and united opposition to the Sabbath. But the same may be said of every measure for the reformation of mankind, and of none more than the descent of God from Heaven. "I came not," said he, "to send peace, but a sword." The selfish uproar raised by the shrine-makers of Ephesus, proved nothing against the policy or prudence of Paul.

Little or nothing can be done in this matter without a *united and systematic* effort. It would seem impossible to render travelling on the Sabbath disreputable, while good men will patronise stages and boats arrayed expressly against those which stand for the Sabbath. A single example of this sort would exert a prodigious influence, in preventing a change of public opinion, and in rendering it impossible to sustain the lines on the side of good order; an awful responsibility which for one I should be very unwilling to assume.

Wishing you the most triumphant success in this noble undertaking—

I am, dear sir, sincerely your's,

E. D. GRIFFIN.

Sunday Mails.—Mr. Johnson's report, on the subject of Sunday mails, recently made to the House of Representatives of the United States, is in the same spirit with the report which he last year made to the Senate. It is, however, much less dignified, and more unreserved in its denunciations against the petitioners. This may perhaps be accounted for; as it is said that the report of last year was written by another, and that the present one was probably written by Mr. J. himself. We mentioned last week, that Mr. McCreery, of Pennsylvania, in behalf of the minority of the committee, had also made a report. It is comprehensive, and to the purpose—presenting the subject in its true light, and exhibiting the views of the petitioners as every intelligent individual in community must have understood them:—

HOUSE OF REPRESENTATIVES.
March 5, 1830.

Mr. McCreery, from the committee on post-offices and post-roads, to which was referred sundry memorials and petitions upon the subject of transporting and opening the public mail on the Sabbath day, submitted the following as his view of the subject:—

The minority of the committee, to whom were referred the memorials relative to the transportation of the mail, and the delivering of letters, &c. on the Sabbath, beg leave to state the reasons of their dissent from the report made by the committee on that subject.

All christian nations acknowledge the first day of the week, to be the Sabbath. Almost every state in this Union has, by positive legislation, not only recognised this day as sacred, but has forbidden its profanation under penalties imposed by law. It was never considered, by any of those states, as an encroachment upon the rights of conscience, or as an improper interference with the opinions of the few, to guard the sacredness of that portion of time acknowledged to be holy by the many.

The petitioners ask not Congress to explain the moral law; they ask not Congress to meddle with theological controversies; much less to interfere with the Jew or Sabbatarian, or to treat with disrespect the religious feelings of any portion of the inhabitants of the Union; they ask the introduction of no religious coercion into our civil institutions; no blending of religion and civil affairs; but they do ask, that the agents of government employed in the post-office department, may be permitted to enjoy the same opportunities of attending to moral and religious instruction, or intellectual improvement, on that day, which is enjoyed by the rest of their fellow citizens. They approach the government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy and necessity of the Sabbath for the perpetuity of our republican institutions; and respectfully request that Congress will not, by legislative enactments, impair those energies.

Among the many reasons which might be advanced, that it is both expedient and a duty to grant the prayer of the petitioners, the following are only submitted.

The petitioners ask the enactment of no law establishing the first day of the week as the christian Sabbath; they only ask the extension and application, to one department of government, of a principle which is recognised, and has since the foundation of our government, been acknowledged in every other department. The principle embraced in the petitions has been recognised by Congress, by adjourning over the first day of the week. At the first session of the first Congress, a law was passed establishing judicial courts; and in that law Sunday is excepted from the days on which that court may commence its sessions. All the other executive departments of government are closed on that day. Congress have never, by this, considered itself as expounding the moral law, or as introducing any religious coercion into our civil institutions, or making any innovations on the religious rights of the citizens, or settling by legislation any theological question that may exist between Jews, Sabbatarians, and other denominations. The good of society requires the strict observance of one day in seven.—Paley, and other writers on moral philosophy, have shown that the resting of men every seventh day; their winding up their labours and concerns once in seven days; their abstraction from the affairs of the world, to improve their minds and converse with their Maker; their orderly attendance upon the ordinances of public worship and instruction, have a direct and powerful tendency to improve the morals and temporal happiness of mankind.

The wise and good Ruler of the Universe made the appointment, not by a mere arbitrary exercise of authority, but for our good; and whatever difference of opinion may exist in respect to the proper day to be observed, almost all agree that one day in seven should be devoted to religious exercises. That being admitted, can any thing be more reasonable than the request of the petitioners, that, at least, so much of the law should be repealed, as requires the post-offices to be kept open every day in the week. Does not the enactment of that law plainly imply that mankind is under no moral obligation to refrain from secular labour on any day of the week? Is it not in direct opposition to the received opinions of almost all professing Christians? It is to that part of the law, more particularly, which requires in terms, all the post-masters throughout the United States to deliver letters, packets and papers on every day of the week, to which the minority of your committee object, and which is most offensive to the petitioners. In this statute is at once seen palpable encroachment on the rights of conscience. It either drives every man, who feels himself morally bound to observe the Sabbath in a religious manner, from the service of his country, and equal participation in her favours, or subjects him to the hard terms of remaining in office at the expense of his principles. It is freely acknowledged that the works of necessity and mercy are not forbidden; and, if the transportation of the mail on Sunday could be justified on that ground, (which is not admitted), it cannot be contended that the keeping open offices where no mail arrives on that day, is the work of necessity.

The arguments which have been urged for the transportation of the mail, &c. on the Sabbath, are mainly derived from commercial convenience, and from alledged derangement of business and intercourse.—This doctrine militates against the first principles of good morals. If these are important at all, they are paramount to the claims of expediency; but this plea makes them subservient to the pressure of worldly business, and converts them into mere questions of profit and loss.

Granting the prayer of the petitioners cannot interfere with the religious feelings or consciences of any portion of the citizens; because they ask no service to be performed; no principle to be professed. It is only asked that certain duties be not required on a certain day. Were it imposing any service, or requiring the profession of any opinions, those whose religious sentiments were different might justly complain. But he who conscientiously believes that he is bound to observe the seventh day of the week in a religious manner, can have no just reason to complain; because government takes nothing from him, in permitting all classes of citizens to observe the first day of the week as a day of religious rest. The case would be quite different, did the privilege of resting on that day, impose any thing on any class of citizens, contrary to their conscience.—Therefore,

Resolved, That it is expedient to grant the prayer of the petitioners.

WM. McCREERY.

INTELLIGENCE.

SANDWICH ISLANDS.

Our columns have already furnished the *latest* intelligence from these islands. The following, however, which appears in the Philadelphia Christian's Advocate, as communicated by Miss Ogden to her friends in this country, under date of May last, will not be deemed unworthy of perusal:—

"The state of things here (Waimea Kauai) is assuming a more encouraging aspect. The attendance at church has generally been good; on the Sabbath, the house is crowded to overflowing by attentive hearers. The Wedenesday evening lectures, which were thinly attended, except when there was a company to be married, are now also crowded. There is a prayer meeting, conducted by native members, attended by what would be called a large congregation, on a week day, at home. Mr. Whitney has lately opened a meeting for inquiry, which I think will be productive of good; considerable feeling is already manifest in it. We have also revived a female prayer meeting, which, before our arrival, had been given up, but is now increased to at least 200 persons. The members appear to be aroused, and endued with a spirit of prayer, which we consider a token for good. At the last meeting 70 were admitted, and 48 new names propounded as candidates for admission. The manner of proceeding is this: Those who wish to be admitted send in their names, which are read over, and those who are acquainted with the person answer, "Aole au ike i koua huoa," (I do not know any evil of her). If there is no objection, the person is admitted at the next meeting. The candidates assemble, and seat themselves on the outside of the house, sometimes long before the hour of meeting, and there wait in the hot sun with the greatest patience, not presuming to enter till their names are called, when, one at a time, they go in and take their seats, the old members hold up their hands in token of approbation and cordial welcome. There are five native females who lead in the exercises; they are also faithful in reproving and admonishing sinners. I would not wish to convey the idea that all are anxious inquirers; their attention, however, appears to be awakened to use the means, and we are hoping and praying that they will prove a lasting benefit to their souls. Interesting accounts have been recieved from Kaavaloa; the Lord is reviving his work there, and there is an increasing attention at all the stations.—My heart rejoices at the delightful prospect. I do think that the Spirit of God is about to descend in regenerating influences on these islands."

From the Vermont Chronicle.

SWEDEN.

Rev. Charles Fr. Haeggman has been labouring for about nine years, to excite a missionary spirit in Sweden. For seven years, he continued a weekly publication, begun by his father. It was chiefly devoted to translations of religious intelligence from foreign journals. From pecuniary necessity, and to give it a wider circulation, he changed it into a monthly journal, of a more literary character. This he was at last obliged to discontinue.

Of late, he has determined to resume the work, "in the name of God." "He, who has worked such signs and wonders in heathen lands," he says, "will peradventure rouse even us Swedes from our lethargy; and awaken that spirit of zeal and love, which shall have for its result, what I have earnestly hoped and prayed for—a *Swedish Missionary Society!* Then we shall no longer neglect our own heathen countrymen, far up in the north, in our own woods and mountains; where the cross is, indeed, raised, but only as a guide-post!

"In furtherance of this design, I am endeavouring to establish in Stockholm a reading society, consisting of such well-disposed persons as have both the ability and desire to extend their reading beyond a small Swedish publication, and for this end to supply them with as many foreign missionary publications as possible. By these means, even those, whose hearts are not yet with us, because they do not believe, may be constrained at length to confess that God still worketh wonders in the earth, and may even be brought to rejoice in the privilege of preparing the way of the Lord."

Two things are noticeable; that he regards the exciting of a *missionary spirit* as a means of promoting piety at home, and that he hopes to do this, by diffusing religious intelligence.

CEYLON.

The Herald for the present month contains a letter from Mr. Winslow, dated in April, which gives an account of a visit to "the pearl fishery," for the distribution of books and tracts. He set sail with portions of the bible and 7000 tracts, in a small open boat, with several readers and helpers, a cook, &c., and in two days reached Mannar, where they spent the Sabbath:—

"Early on Monday morning, we left Mannar, and arrived at the pearl fishery about 10 o'clock. The people at the fishery were not only from all parts of Ceylon, but from the most parts of southern India. They had built temporary huts on the sea shore, which extended about two miles and a quarter in length, and from a quarter to half a mile back. The huts were so close to each other, and each one was so filled with men, women and children, that the whole surface was almost literally covered. As soon as we got a place for our baggage, I began to give way books, taking a section, or a small part of the people, the first day, and keeping my helpers as near each other as convenient. The next day I took another part, and so on each day, until we had gone through the streets and foot paths of the whole multitude. We made it an object too, to read as much as possible, that many might hear. I found native Christians from near Palamacottah, Tanjore, Madras, and other places on the continent, and from many parts of Ceylon. I called them together on the Sabbath with the European descendants from Mannar, and preached to them, by permission, in the temporary court-house.

"In the distribution of tracts, I was very cautious, and as I had no tract exactly fitted for the Moormen, I gave very few to them, altho' they constituted one-half of the respectable part of the people there, who, I think, must have been 100.000 in number. I have no hesitation in saying, I could have distributed 20.000 tracts, as well as the 7000 I carried. I sent small parcels of tracts to many populous places at a distance, by the native Christians belonging to those places, or passing through them on their return home. Soon after I left, the cholera broke out among the people, and hundreds, and if reports are true, thousands, have been swept away by it. I wish I could give our American friends a view of the vast numbers of people I saw while I was gone, and describe in a proper manner how much the cause suffers, and how much our labours are impeded, for want of tracts, or rather funds to print tracts, for this numerous people. I do believe their eyes would affect their hearts, and their liberality would testify their love for souls, and for the Saviour who died for all, and to whom all must soon give an account of their stewardship."

From the Connecticut Observer.

AMERICAN BOARD OF FOREIGN MISSIONS.

The Prudential Committee, in an address to the public, in the last Missionary Herald, say that it is desirable to add to the number of missionaries under the care of the Board. The number of preachers at Bombay might, with advantage, be increased fourfold. Twelve millions, on the island of Bombay and on the adjacent continent, speak the Mahratta language. Not half a milloin of them can have adequate instruction from the missionaries. At least one mission, consisting of three preachers, ought to be established by the Board in Hindoostan.—The committee wish to send at least two missionaries to Greece. For the Greeks in Cyprus, Candia, continental Europe and western Asia, at least two more missionaries are needed. The mission in Palestine, it is hoped, will soon be resumed, and two missionaries will be wanted at this station. Three more are needed at the Sandwich Islands. More are needed among the natives of this country. Five or six ought to itinerate among the Chickasaws and Choctaws, and three among the Cherokees. Two should be sent to Mackinaw. Twelve teachers are wanted at the schools already established among the Indians. The committee state, that *thirty teachers* and *twelve schoolmasters* might enter, without delay, on the missionary work at the stations already established, or in their immediate vicinity. The cost attending this increase, for the first year, would be not less than forty thousand dollars. In addition to this, the number of *schools* at different stations might be much increased, and the *press* might be employed with far greater efficiency, but for the want of funds. The committee say in conclusion—

"That they have commenced a system of operations, and conducted it thus far, on the expectation that the resources of the Board would increase from year to year. If, instead of increasing, the resources of the Board are suffered to diminish, missionaries must be recalled, or their operations curtailed, or a burdensome debt incurred. Do the churches wish that missionary operations should vary with all the fluctuations of trade? Missionaries are in the field: Let the churches say whether they shall be recalled. Schools are established: Let the churches say whether they shall be disbanded. The translation and printing of the scriptures and other books are in progress: Let the churches say distinctly whether they wish these operations to be arrested. Shall the influence of a pecuniary pressure be feet first on exertions to spread the gospel? Is it right that expenditures for this purpose should suffer the first curtailment, as if these labours were the least important? Can nothing be found in all the expenditures of Christians, which is less promotive of the divine glory and the permanent and spiritual welfare of men?

"The patrons of the Board, who read the statement of the estimated monthly expenses of the missions, published two years ago, and have noticed the amount of donations for a few months past, will perceive that funds are wanted for immediate use. They are therefore earnestly requested to make their contributions at an early period. Collectors and treasurers of associations and auxiliaries, who have money in their hands, will also see the importance of forwarding it to the treasurer of the Board without delay."

Calcutta.—A new church, consisting of natives, has been formed at Calcutta, by missionaries of the London Society. A great and good work has commenced in several villages in the neighbourhood of Calcutta and Kidderpin. The number of natives now received into the church is upwards of eighty. There are also many men, candidates for baptism; and the missionaries hope, that by the blessing of God upon their endeavours, the little one will become a thousand, and the small one a strong nation.

Tahiti.—The work of the Lord, says the London Evangelical Magazine, still prospers at Tahiti. The congregations who hear the gospel are large, and their attention is good. They note down the heads of discourses, and repeat them as an exercise on Sabbath evening. The whole of the new testament is read with facility and delight by many of the natives at all the stations.—*Ch. Mirror.*

Bellary.—On Sabbath mornings, in the public jail of Bellary, the missionaries have a congregation of four or five hundred, and find it an excellent field for missionary exertions.—Eighty-three of those who were once fettered with the chains of pagan idolatry, and bound with the shackles of popish superstition, have been set free by Him, who is stronger than the strong man, and are now his humble and faithful followers, and members of the church.

Mission to the Jews.—We learn from the Magazine of the reformed Dutch Church, that at a late meeting of the Executive Committee, they resolved to send a missionary to the Jews on the Mediterranean. Mr. Abrahams, late of Andover, and now studying medicine in this city, was examined; and it was unanimously resolved to recommend him to the Board, to be appointed to that important station. Mr. A. is a Christian and pious Jew. He speaks the Italian fluently.—*N. Y. Obs.*

Missionary to the Greeks.—The Philadelphia Recorder states, that the Executive Committee of the Domestic and Foreign Mission Society of the episcopal church in the United States, on the 24th of February, appointed Rev. J. J. Robertson their missionary to the Greeks.—The committee are inquiring whether they shall send out Mr. R. an associate and a printing-press.

Indian Rights.—The following is an extract of a letter, written by a resident in the Cherokee country, and dated Feb. 17, 1830:—

"In regard to the Indian rights and state rights, we feel great anxiety to learn how the question will be determined in Congress. May the Lord interpose for the deliverance of the Indians from all their enemies. Could Christians in the United States behold, what we frequently behold, tears flowing down the warrior's cheek, when conversing upon the subject of their wrongs; and hear, what I hear, the supplications of christian natives to the King of Kings, to protect them from the power of their oppressive fellow creatures, asking nothing against them, but praying that they may love their neighbours as themselves—they would perceive that Indians are possessed of great sensibility of soul, and that, if they are banished from their country, many prayers, and many tears, will witness against their cruel oppressors."—*Bost. Rec.*

Anti-Sabbath Meeting at Mobile.—If Protestants wish to know what effect the prevalence of *popery* in this country will have upon religious institutions, which they sacredly regard, let them read the following resolution; which is one of a series, adopted a few weeks since, at a public meeting of those citizens in Mobile *opposed to the closing of stores on Sunday morning:*—

"*Resolved*, That a portion of the present meeting is composed of Roman Catholics, whose religious opinions do not compel them to close their stores or shops on Sunday;—that this custom prevails in all catholic countries in the world; that they have inherited these maxims from their forefathers, and are tolerated in them by their *own church;* and to this day, their conduct has never been called into question in New-Orleans, the capital of our sister state of Louisiana."—*N. Y. Obs.*

Friends' Missions.—The Society of Friends, or Quakers, have hitherto taken no part, at least publicly, or as a body, in the work of missions; it being thought incompatible with the doctrine of preaching without pay, and only as commissioned and moved by the Spirit. The N. Y. Observer quotes, from the London Christian Guardian, a letter from a member of that society, in which he endeavours to rouse up his brethren to that great work, and proposes to bring forward a plan on which they can engage in it, "without in any manner violating their peculiar testimonies and opinions."—*Vt. Chronicle.*

The Baptist Church in Calcutta contains, according to Mr. Robinson's letter in the last London Baptist Magazine, 110 members. Seven were removed by death, in 1828, one of whom, a servant-maid, had at her own expense built a chapel for the use of the missionaries and the church.

The Executive Committee of the American Jews Society have resolved to recommend to the Board, to appoint Rev. Dr. Rowan clerical superintendent of the farm at New-Paltz, where the Board has a few Jews. He is to preach there, and give spiritual instruction to the Jewish emigrants who come to that asylum; superintend the farm and workmen; act as agent to resuscitate the slumbering spirit of the Auxiliary Societies, &c. &c.—*N. Y. Obs.*

The church and congregation in Rutgers street, N. Y. have given a call to their former pastor, Rev. Alexander M'Clelland, professor in Rutgers college, New-Brunswick.

By a notice in the London Baptist Magazine for January, it appears that about ten thousand copies of the Memoirs of Mrs. Judson, had been sold in that country, in little more than six months.

REVIVALS.

Harpersville, Broome Co.——The following extract of a letter, which has just come to hand from Harpersville, under date of the 13th inst. relates to the state of things in a southern direction, on the borders of Pennsylvania:—

"There has been the past winter, as you have heard, a very powerful revival of religion on the Delaware river, about twelve miles from this. The interest seems in a good degree to have subsided, though there is yet much solemnity, and convictions and conversions are not unfrequent. All denominations shared in the work; and the subjects of it are from all classes, from the gray-headed sire of fourscore to the child of six or seven. The skeptic, the confirmed infidel, the universalist, the drunkard, the profane, and the moralist, have been brought to sit together at the feet of Jesus. The most incredulous have been forced to say—This is God's work.

"There is now a very pleasing work of grace at Windsor, about ten miles from this. I have spent two days there the present week. Many are hoping that they have submitted to God, and received Christ as their Saviour; and others are inquiring what they shall do to be saved. The number of hopeful converts in either of these places, I do not know. On the Delaware, within the influence of that refreshing, it is thought that there are at least as many as were converted on the day of Pentecost, and some think many more. Truly we may say, what hath God wrought. It is the Lord's doing, and it is marvellous in our eyes. O, may his work go forward; may revivals increase and spread, till the world shall be filled with the glory of God.

"While writing, I have received intelligence that the work at Deposit village seems to have received a new impulse, and that now there is a fair prospect that the few who were left will be gathered in. The state of things in many places in this vicinity seems encouraging.

"Your's, &c. "A. S."

Monson, Mass.—Extract of a letter from the Rev. Alfred Ely, pastor of the congregational church at Monson, Mass. to a lady in this city:—

"We have been favoured, the past season, with a pleasing revival of religion, and have admitted seventy to the church, mostly young people, and from our first families. Many others are indulging a hope. The power of God was wonderfully displayed. No infidel could look on and deny it. The strong men bowed themselves to the majesty of truth. The work was still, no excitement, no enthusiasm. It conformed to the word, and was evidently its effect, attended by the Holy Spirit sent down from heaven. Had you been with us, your soul would have magnified the Lord, and your spirit would have rejoiced in God our Saviour."—*N. Y. Observer.*

Hyannis, (Barnstable) Mass.—A letter from Elder Porter, dated Feb. 12th, mentions the hopeful conversion here of about 150 persons within two months. Forty attended the last inquiry meeting.—*Chr. Sec.*

East-Windsor, Conn.—A letter from a member of the Baptist Society in East-Windsor, to the editor of the Christian Secretary, dated the 2d inst. says:—

"Blessed be God for what we are permitted to witness of his power and grace. At least twenty precious souls profess to have been translated from the kingdom of darkness, into the kingdom of God's dear Son, while the anxious enquiry is heard from a much greater number—"What shall we do to be saved?" All evening meetings, which are very frequent, are exceedingly crowded and solemn. The most entire decorum prevails; not the least appearance of enthusiasm has yet been discovered.

"Our brethren of the congregationalist and methodist churches have frequently met with us, and in happy unison we have mingled our devotions before the throne of almighty grace, to our mutual edification and comfort. As yet no marked opposition to the work has appeared. It has been "a still small voice," and God has evidently been in the voice. The work is principally among the youth, and children; a number belonging to the Sabbath school are rejoicing in hope."

Meriden, Conn.—The Christian Watchman contains an extract of a letter from Rev. W. Bently, narrating some particulars of a revival in Meriden sinse the middle of October last, the fruit of which has been the addition of 77 members to the baptist church by baptism. In November, this church was deprived of its pastor, pastor's wife, and one of the deacons, in the course of ten days.

Lysander, Friendship, and Scio, N. Y.—In Lysander there has been a gradual work for about eighteen months, and 30 have been added to the second baptist church. During the year 1829, a revival prevailed in Friendship, and about 60 were added to the church by baptism and by letter. The work has lately extended to a branch of the church in Scio.—*Bap. Reg.*

Bridgewater, Pa.—In this village, 65 souls have been added to the church within twelve months past.—*ib.*

Cheraw, S. C.—The Watchman contains an extract of a letter from this place, saying that "one young brother, who was ordained in May last, has baptised as a missionary, 200, upon a profession of their faith in the dear Redeemer. The good work has not yet ceased."

SABBATH SCHOOL DEPARTMENT.

Communicated by the Corresponding Secretary of the Western Sunday School Union.

Infant Schools.—We have always apprehended danger of this institution's losing its native character, when it comes to be generally introduced over the country. When the public mind becomes well awakened to the subject, the demand for teachers will be very great, and many will offer too soon, who are unfit for the employment. The greatest efforts will therefore be necessary, on the part of those philanthropic individuals, who at present give a direction to the subject, to preserve the original character, the purity, of the institution.

We find our views on this subject well expressed by the editor of the American Sunday School Magazine. He is speaking of the *inexpediency* of incorporating the system of infant schools with that of common education:—

"The system of infant schools becoming popular, and the call for teachers very pressing, many were induced to resort to this *peculiar* mode of teaching, as an experiment; and with two or three months (perhaps as many weeks) formal preparation, they have taken charge of a school of fifty or sixty children. As the whole matter is novel and interesting, and curious in itself, almost any thing will pass for an *infant school*. And thus it is feared, that very many children are, at this moment, suffering deeply, and irreparably, from the ignorance and unskilfulness of those who are proposed as their best guides to knowledge and truth.

"When infant school teachers, then, shall be employed, as common school teachers now are, there will be danger that the same curse will fall on them, that has fallen on common schools, the curse of ignorant teachers. And there are so few, who discriminate between the uses and abuses of a system, that whenever, from any cause, or to any extent, the system falls into disrepute, it falls *as a system*, and not as a part.

"Again, there can be no doubt that the care and supervision exercised by a public political body over infant schools, will be very different from the vigilant attention, and absorbing interest, which are prompted by a strong sense of duty, and a deep feeling of benevolence.

"While our common school system is bad, (as it is throughout the country, so far as we have any knowledge), we cannot rejoice to see it extended, so as to embrace our *infant population*. On the other hand, we should rather wish that means were devised to facilitate their escape from it. We need not say that this remark is general, and that in many districts of the Union the interests of education are cherished with unceasing care.

"We add, that the system of infant school instruction *needs to be better understood;* and until it is better understood, every attempt made to engraft it on our existing political institutions, (if not abortive), would be attended with great difficulty and danger. * * *.

"The conclusion of the whole matter is this: Let the infant schools already planted by the hand of charity, be generously supported; let them have all they ask, to enlarge and improve their proceedings; let them be multiplied as fast as means can be obtained, and extended as far as public feeling is prepared for them; and let all this be done without any reference to the movements of the body politic;—and while all may be done by public authority, which wisdom and patriotism can ask or justify, still there will remain materials enough, out of which to form more charity infant schools, than there will be means provided to support, or teachers found to instruct."

Sabbath Schools.—Not many months since, some persons, who were about to call a meeting for devising measures to establish a Sabbath school in a certain place, wished a universalist preacher to give notice thereof on the Sabbath previous. He complied with the request; but cautioned his hearers not to engage in the school, giving as a reason, that if these Sabbath schools went on, they would "run down" his sort of religion.—*Ch. Mirror.*

WESTERN RECORDER.

UTICA: MARCH 23, 1830.

☞ The Bookstore of Hastings & Tracy, publishers of the *Western Recorder*, is removed, for the present, to the corner of Genesee and Catharine streets, a few rods below the canal.

Sabbath Measures.—The names of Dr. Beecher and Dr. Griffin, as found in the previous columns, are not the only ones of high respectability, which we have recently seen, setting forth the importance of unanimity in the prosecution of sabbath-keeping measures. A large list of the names of distinguished clergymen and laymen, scattered over a large extent of territory, has been procured by a gentleman residing in another state, and left in this vicinity, for the encouragement of the friends of reform. Of course, it will not be inferred that these gentlemen endorse for such imperfections and mistakes as are incident to every new undertaking; nor that they are ready to subscribe to any thing of this nature, which they believe is, in principle or practice, designed for the *special purpose* of "breaking down" any existing establishment. Nevertheless, they appear to be abundantly satisfied, and so are we, and ever have been, that the grand motive for establishing six-day lines of boats and stages, is to promote practically, in a peaceable way, the interests of the Sabbath. If this cannot be done without loss to the adventurers, how can their establishments be the means of breaking down the "old lines?" And on the contrary, if it can be done to any considerable pecuniary advantage, then the same advantage is open to others. Even the old lines may rest on the Sabbath, and avail themselves of it. So far as the new lines are still imperfect, let them be improved; and if in any thing they are still wrong, let them be rectified. Time and experience are necessary to perfect any undertaking of magnitude, as every one must readily admit. Let all this be done in a kind and peaceable manner; and then, if the old lines mistake their interest, so far as to continue to run on the Sabbath, till they break *themselves* down, the fault is their own; and we see not but they must consent to bear it.

A singular Meeting.——The Philadelphian mentions, that an anti-sabbath meeting, of a singular character, lately took place in Chester County, Pa. A very respectable gentleman presided, and another individual of respectability acted as secretary. The object of the meeting was to oppose any alteration in the post-office laws, which now *compel* men to do duty *on the Sabbath*. The meeting, after having remained in silence a few moments, was addressed by Mr. K. a Hicksite quaker preacher, who "had not been many months set at liberty from the *strongest house* in the county." He moved the reading of the proceedings of a prior meeting, which gave rise to this. Then followed the appointment of a committee, to draft resolutions, &c. Mr. K. was one of the committee; and the resolutions *reported*—it is not said they were *adopted*—were "designed to approve of the far-famed report of Mr. Johnson, late a senator from Kentucky, and often toasted and praised in company with Tom Paine and similar characters."

It was next proposed to appoint a committee of vigilance; but here matters began to hitch. Mr. S. "a preacher of a highly respected denomination, but not a highly respected preacher," who had been active both at the present and the former meeting, now saw a great difficulty before him. Too many of his brethren in the different towns belonged to the other side of the question. The vote was tried and lost, thirteen to twelve; and then "a speech of" about three minutes from the "right reverend (quaker) preacher closed the scene." How the blind will lead the blind!

But what is the matter with these public meetings? They seem to drive rather heavily. Whose finger is it that takes off their chariot wheels.

Sabbath Movements in London.—A deputation from the Christian Instruction Society, who have waited upon the Lord Bishop, in reference to the "awful profanation" of the Sabbath in that city, report, that they have been kindly received; that his lordship's "mind was alive to the great wickedness, and the iminent danger of the present state of things," and that they are satisfied that "his powerful influence will soon be exerted," in the "best way, to counteract that great abomination." A multitude of tracts on the subject of the Sabbath are distributed every Lord's day, amongst the profane and disorderly.

A Church Organised.—A church was organised at York Mills, in this vicinity, on Thursday the 18th inst. by a committee of Oneida Presbytery. The number of members is 56. Of these, forty-four were received by letter from the church in Whitesborough, eight from the church in New-Hartford, and four on examination. The sermon was preached by Rev. Dr. Lansing; and the confession of faith and the covenant were read by Rev. Mr. Frost. A numerous congregation attended. The season was solemn; and there are hopeful prospects of a good work of grace among the people.

A note of Warning.—The following remarks of the editor of the Anti-Universalist, located in Boston, will not a little surprise our readers:—

"The Roman Catholic power and influence in this country, are of a kind which will perfectly astound the public when revealed. Now mark this, ye watchmen on the walls of the American Zion; let it sink down into your minds, that ye may hereafter see how to direct your course. From certain statements to him made, the editor of this paper has reason to believe, that there is a good understanding between Catholics and Liberalists, and that a correspondence has been carried on between Boston and Rome, in which Liberalists have acknowledged themselves the dutiful children of the pope!!! So here 'tis out at last; and a word to the wise is sufficient. Let the friends of religious liberty be on the watch-tower. These indeed are perilous times."

Can it be that there is any ground for such a statement as this?

Inferences.——A writer in the Episcopal Watchman asserts, that "out of the 220 Socinian Societies in England, 110 are ultra calvinistic congregational churches revolutionised." This circumstance, it would seem, is presumptive evidence in favour of a "spiritual liturgy," &c. But what if we were to draw another inference. The business of the adversary is to endeavour to spoil that which is the most valuable. Calvinism must, therefore, if possible, be driven first to one extreme, and thence to another, so as to ruin its proper influences. But arminianism is already bad enough. There is no further occasion for spoiling it.

Definition of Priestcraft.—Many an honest minded reader is not aware of the full definition of this word, as he meets with it here and there in the newspapers. The following appears in the columns of an infidel paper:—

"By the term priestcraft, I understand, and intend, every art, device and pretence, whereby men have, in any age or in any country, been taught to believe that the Almighty has ever revealed either himself or his will to man, in some other mode than through those works of creation and providence which he is constantly exhibiting to all men, for their contemplation and admiration. Every thing which goes, or professes to go, beyond this, is priestcraft."

"*It can do no harm, just to go once, and hear what the creature can say.*"—So said many a doubting youngster to himself, as he took a ticket and walked up to the "smoky and dirty circus," to hear Miss Fanny preach. But look at the result. The Free Inquirer says, that the net proceeds, amounting to $30, were to be devoted to the circulation of extra copies of that paper. One of the numbers thus circulated, contains an address got up at a club in this vicinity, which is full of infidelity and blasphemy. Every one who purchased a ticket, let it be remembered, was accessory to this mischief.—While we think of it, perhaps a few specimens might be given from the address, if we knew the author of it.

Safe Arrival.—The safe arrival of Mr. Bennet, who left this village last spring, for the Baptist mission in India, is mentioned in the Baptist Register. He had a short and pleasant passage.

Ordination.—On the 9th inst. Rev. Mr. *Butts*, was ordained by the Oneida Presbytery, as pastor over the presbyterian church in Western. Sermon by Rev. Mr. Coe; ordaining prayer by Rev. Mr. Aikin; charge to the pastor by Rev. Mr. Frost; and charge to the people by Rev. Mr. Gale.

An excellent Purchase.—The second Methodist Episcopal Society in Albany have purchased the *city circus*, to be immediately fitted up for a place of worship. Would that the Utica circus might find as good a purchase.

The Board of Missions of the General Assembly—have now no less than two hundred and forty auxiliary societies.

The Indians.—A petition to Congress, in behalf of the Indian claims, was forwarded from Whitestown last week. Will not other towns follow the example speedily?

Rev. Dr. Milnor—it seems, has taken passage for England, to attend the spring anniversaries.

Not less than five or six churches have been burnt the season past. This is something very remarkable. Has it any relation to withholding the tythes from the store-house?

The "Monthly Report," which appears on our first page, contains much that is encouraging to the friends of tracts.

The remarks on prayer, it will be seen, have been brought to a conclusion to-day. We learn that they have been extensively read. May we not hope also that they have been useful?

Without knowing the author of the following suggestion, we venture to say that there are many considerations in its favour:—

For the Western Recorder.

Mr. Hastings—Who will *hasten* to set forward a Monthly Concert of Prayer for our Rulers, before our nation is involved in ruin? Neh. xiii, 17, 13.—Isa. i, 2, 3, 4, 21, 22, 23, 24.—Matt. xviii, 19. Your's, S.

Let the reader look out the texts, ponder them well, and say whether the proposed measure is not called for at the present time in the leadings of Providence. To-morrow is the day for taking up in Congress the discussion relative to sabbath mails. Who that loves the Sabbath, can avoid praying about it, as long as the question is pending? Then there are the Indian claims; who will not pray for the poor Indians? Add to these the consideration, that infidelity is coming in upon us like a flood, in almost every shape and direction, and the subject will be fairly before us.

POLITICAL.

CONGRESS.

We observe but little that is interesting in the proceedings of Congress, during the week ending on Saturday the 13th inst.

In Senate, on the 9th inst. Mr. Frelinghuysen, of New-Jersey, offered the following preamble and resolution, which were made the order of the day for the 24th inst:—

"The Sabbath is justly considered as a divine institution, closely connected with individual and national prosperity. No legislature can rightfully resist its claims; and although the Congress of the United States, from the peculiar and limited constitution of the general government, cannot by law enforce its obedience, yet as they should not by positive legislation encroach upon the sacredness of that day, or weaken its authority in the estimation of the people: Therefore, it is

"*Resolved*, That the committee on the post-office and post-roads be instructed to report a bill repealing so much of the act on the regulation of post-offices, as requires the delivery of letters, packets, and papers, on the Sabbath, and the transportation of the mail on that day.

A bill has been introduced into the House of Representatives, allowing to James Monroe, sixty-seven thousand nine hundred and eighty dollars, in full of his claims.

NEW-YORK LEGISLATURE.

Saturday, March 13.—In Senate, the bill to reduce the number of parades and rendezvous of the militia, was read the third time and passed.

The committee of the whole passed the bill to appoint commissioners to lay out a road from Sherburne, in the county of Chenango, to Waterville and Utica, in Oneida county.

In Assembly, on motion of Mr. Gosman, the bill concerning the bank tax, was recommitted to a committee of the whole, and made the special order for Tuesday.

The House agreed to the resolution of Mr. Hazeltine, for the canal committee to inquire as to the expediency of making a canal survey on the Conewango route.

Mr. Weed offered the following resolution, which was adopted:—

Resolved, That the committee on canals and internal improvements be instructed to enquire into the expediency of imposing such countervailing tolls upon all produce and merchandise transported to or from Lake-Erie, through the Oswego canal, as would be equal to the tolls that would accrue from the transportation of such produce and merchandise upon the Erie canal between Syracuse and Buffalo.

Monday, March 15.—In Senate, the committee of the whole had under consideration, and rose and reported on the bill authorising the erection of a state-prison for confining female convicts.

The bill, as reported, provides that the prison shall be located in one of the cities of this state or in the village of Utica. Mr. Todd moved so to amend the bill, as to permit the commissioners to locate it in any village or city in the state. This amendment was supported by Messrs. Todd and Waterman, and opposed by Messrs. Maynard, Allen and Throop, and adopted.

In Assembly, the bill to extend the provisions of the revised laws, so as more effectually to prevent stealing fences on the canal, was read the third time and passed.

Tuesday, March 16.—In Senate, Mr. M'Lean, from the committee on literature, reported *against* the passage of the bill from the Assembly, relative to the practice of physic and surgery in this state.

The canal commissioners, to whom was referred the petition of inhabitants in Utica, for the erection of a bridge across the canal at that place, reported against granting their prayer.

In Assembly, the committee of the whole again took up the bank tax bill. Mr. Mann offered the following amendment:—

1. Every bank in New-York, which is now or shall be subject to the general bank law, shall not be taxed beyond two mills on every dollar of the capital stock, except for such tax as may be hereafter levied for the expenses and support of government.

2. The act to be in force during the time such bank shall contribute one half of one per cent on their capital annually to the bank fund.

Mr. Mann said he did not wish to cause any discussion, or excite any more unpleasant feelings, and he but briefly gave some reasons for his proposition. He hoped it would be the means of uniting the feelings of the house, and quieting the bank interest in New-York, with which the prosperity of the state is intimately connected. The tax now laid on the banks is four mills on a dollar; this reduced it to two. He considered this as just and proper, as these banks were obliged to contribute to the safety fund; it would put them more on a par with their neighbours, &c.

Mr. Gosman spoke for some time against the proposed measure. If the safety fund was so onerous, as to justify claims for partial legislation for banks in New-York, we should next year have applications from the banks in Albany, which were under this fund system, to be exempted from part of their tax, to put them on a footing with the bank in that city which was not under it. So would it be with Rochester and Orange county, where there were banks under and not under this system. If we intend to oppose a total repeal of the bank tax, now is the time to do it, before the applications acquire more strength. If we do now exempt these banks, next year others may be exempted. Insurance companies will next ask for it; and every species of monopoly will, in its turn, seek for the same relief.

Mr. Speaker addressed the committee for more than an hour, in opposition to bill; when the committee rose, and the house adjoured.

Wednesday, March 17.—In Senate, the committee of the whole had under consideration the bill from the Assembly, to repeal that part of the revised laws which continues the commissioner of the Sing-Sing state-prison in office.

The bill was opposed by Messrs. Maynard and Tracy. These gentlemen contended that Mr. Hopkins should not be turned out of office, until the issue of the investigation of the charges brought by Mr. H. against Mr. Lyndes should be known. If he were, the people would believe that the legislature meant to cast a reflection upon a public officer, for faithfully discharging his duty, in exposing the mal-practices of another public officer. Messrs. Bronson and Benton made a few remarks in favour of the bill. These gentlemen thought the investigation alluded to would not be brought to a close during the present session, and that under existing circumstances, the public interest would be benefitted by abolishing the office.

The committee rose and reported without taking the question.

In Assembly, the committee of the whole again took up the bill to reduce the tax on those banks in New-York, which are under the safety fund law.

Mr. Mann replied to the Speaker; and the bill was also supported by Messrs. Paige, Davis, and Oakley; and opposed by Messrs. Winchel and Bradish.

The question was then taken on the bill, and it was *lost*, ayes 42, noes 66. The committee rose, and the house agreed to their report, ayes 68, noes 45. So the bill was again *rejected*.

Thursday, March 19.—In Senate, a report was received from the commissioners of the land office, in compliance with a resolution of the Senate. From this report it appears, that the quantity of lands belonging to the several funds of this state, sold during the five years ending on the 30th of November last, and the amount of the sales, are as follows:—

	No. of Acres.	*Am't sold for.*
General fund,	31,660	$158,803 91
School fund,	126.997	219.974 95
Literature fund,	1,210	3.397 34
Canal fund,	19,627	122,232 05
Total,	179,474	$594.408 25

The above is exclusive of the escheated lands, and lands that have been bid in on foreclosures of mortgages. The commissioners are of opinion, that it would be impossible to sell all the lands of the state in the aggregate. This opinion is fortified by the fact, that 93,372 acres of land have been abandoned by their owners, and bought in by the state for taxes.

The committee of the whole had again under consideration, and passed the bill repealing so much of the revised laws as relates to the office of inspector of the Sing-Sing state-prison, ayes 13, noes 9.

In Assembly, the business transacted was unimportant.

Friday, March 19.—In Senate, a communication was received from the canal board, in relation to tolls on the canals of this state, and double the usual number of copies ordered to be printed.

The bill for the relief of the occupants of the New-Stockbridge and Cowasalone tracts of land, was read the third time and rejected, two thirds of the Senate not voting in favour thereof.

In Assembly, Mr. Fitch reported a bill to abolish imprisonment for debt, and to prevent fraudulent conveyances.

The committee of the whole had under consideration the bill to remove the supreme court clerk's office from Canandaigua to Geneva; but no question was taken.

FOREIGN.

London papers to the 10th February, have been received at New-York.

The British parliament convened on the 4th February. The King's speech was read by the Lord Chancellor. The following are extracts from it:—

"We are commanded by his majesty to inform you, that his majesty receives from all foreign powers the strongest assurances of their desire to maintain and cultivate the most friendly relations with this country.

"His majesty having recently concerted with his allies measures for the pacification and final settlement of Greece, trusts that he shall be enabled, at an early period, to communicate to you the particulars of this arrangement, with such information as may explain the course which his majesty has pursued throughout the progress of these important transactions.

"His majesty laments that he is unable to announce to you the prospect of a reconciliation between the princes of the House of Braganza. His majesty has not yet deemed it expedient to re-establish upon their ancient footing his majesty's diplomatic relations with the kingdom of Portugal. But the numerous embarrassments arising from the continued interruption of these relations, increase his majesty's desire to effect the termination of so serious an evil.

"His majesty commands us to inform you, that the export in the last year of British produce and manufactures has exceeded that of any former year. His majesty laments, that, notwithstanding this indication of active commerce, distress should prevail among the agricultural and manufacturing classes in some parts of the united kingdom."

The country bankers in England are sending their money to London, to be employed at 2 1-2 per cent interest. This must arise from a great want of confidence in the country, or a singular glut of capital all over England.

Lord Graves, one of the lords of his majesty's bedchamber, cut his throat in London, the 8th February, in a fit of delirium.

Greece.—It is inferred from the king's speech, that Prince Leopold is destined for the future governor of Greece.

Cuba.—A letter to the editors of the Baltimore American, from a correspondent at Havana, under date of the 27th ult. says—"A conspiracy to throw off the government of Spain, and declare this island independent, has just been discovered. Twenty-seven arrests have been made, and nearly one hundred citizens in all are expected to be parties."

DOMESTIC.

Judicial Stability.—On Monday of last week, the court of errors rescinded the vote, directing an extra session of the court, to be held in the city of New-York, and ordered it to be held in Albany; and on Tuesday, reconsidered the vote of Monday, and renewed the order that the session should be held in the city of New-York.

Dreadful Steam-Boat Explosion.—The Baltimore American contains the following distressing intelligence, contained in a note received from the office of the Wheeling Compiler:—

"The steam-boats Volunteer and Robert Fulton, just arrived from Louisville, bring intelligence of the most dreadful steam-boat disaster that has ever occurred upon the western waters. The Helen McGregor, when about putting off from the shore at or near Memphis, on the Mississippi, (date unknown), with steam very high, one or more of her boilers bursted, by which accident in an instant from sixty to eighty passengers were killed. Sixty-two is the lowest number reported as killed; but it is supposed to exceed that number considerably. This information is principally derived from an intelligent passenger on board the Volunteer, who had his information from passengers who had been on the Helen McGregor."

Important to Merchants and Carriers.—The canal board have altered the rates of toll materially. The principal alteration is reducing the ton to 2000 pounds, instead of 2240, and adding a half cent per ton on the freight going on the canal, being an addition equal to about 12 per cent on down freight, and 34 per cent on up freight.—*Alb. D. Adv.*

Fire.—A destructive fire took place at Vergennes, Vt. on the 11th inst. Among the buildings destroyed, were the jail, post-office, printing-office, book-bindery, and several stores and mechanics' shops. The probable loss is from 40 to $50,000; with an insurance of $22,500. One man (an Irishman) was caught by a falling roof, while removing property, and burnt to death.

Criminal Justice.—At the court of oyer and terminer, held at the court-house in Cooperstown, last week, Levi Safford and Niram Benson were convicted of passing counterfeit bank notes in this village, in September last, and sentenced for five years each to the Sing-Sing state-prison. They were both residents of Cobleskill, Schoharie co. and the former about 60 years of age, being the father of 14 children, and said to be in possession of property to the amount of $2000.—*Cherry-Valley Gaz.*

A New and striking Figure.—A writer in the Virginia Advocate, in speaking of the effect produced upon himself by Mr. Webster's oratory, says—"He was a *totally different thing* from any public speaker I ever heard. I sometimes felt as if I was looking at a mammoth, treading at an equable and stately pace, his native cane brake; without apparent consciousness, crushing obstacles which nature had never designed as impediments to him."

Appropriate Locations.——A writer in the Kingston Gazette says, he understands, from the advertisements in the newspapers, that the Kingston amateurs have removed their "School of Morality" from Walker's stable to Cuming's still-house, called the new theatre, recent fitted up with all the money that could be raised by subscription for the purpose.

MARRIED,

At New-Hartford, on Thursday evening last, by Rev. Mr. Coe, Mr. *Stephen Gaylord*, of Homer, to Miss *Huldah Brewer*, of the former place.

DEATHS.

In New-York, on the 14th inst. after a short and severe illness, of inflammation on the lungs, Rev. *Joshua Christmas*, pastor of the Bowery presbyterian church, aged 26.

In Raleigh, N. C. on the 5th inst. after a long illness, Rt. Rev. *John S. Ravenscroft*, D. D. bishop of the protestant episcopal church in North-Carolina, aged 57.

In Springfield, Mass. on the 8th inst. Hon. *George Bliss*, a distinguished advocate and counsellor at law, aged 66.

In Albany, on the 2d inst. of a pulmonary disease, Rev. *John Sellon*, late of Canandaigua. [Mr. Sellon left there a few weeks since, in a feeble state of health, with the intention of proceeding to England, but was unable to get farther than Albany.]

In Canandaigua, on Sunday evening, the 7th inst. suddenly, Mr. *Thaddeus Chapin*, aged 68, one of the first settlers of that town.

At Little-Falls, on the 11th inst. Col. *Richard Petrie*, aged 77; a soldier of the revolution, and one who bore an active part in the battle of Oriskany, and other sanguinary scenes of that period in this region.

At Mechanicville, Saratoga county, on the 5th inst. Mrs. Devoe, aged 103; leaving a husband in good health in the 95th year of his age.

In Hartford, Conn. Mr. *Thomas Bull*, aged 66; an old and respectable inhabitant of that city.

In Cincinnati, Ohio, the Rev. Father *Hill*, vicar-general of the bishopric of Cincinnati, a catholic priest of the order of St. Dominic, and it is believed, brother of Lord Hill, and nephew of the celebrated Rowland Hill.

In Pittsburgh, Pa. on the 27th ult. Mr. *Luther Halsey*, aged 71, a native of the state of New-Jersey.

At Spanish-Town, Jamaica, on the 21st of November, Mrs. *Judith Crawford*, aged *one hundred and fifty-one years*. She had the powers of her bodily strength, as well as her faculties, until within a few years since, and they were not so much diminished as to reduce her to second childishness. She remembered the dreadful earthquake of 1692.

FAMILY BUTTER, SMOKED BEEF, AND HAMS.

10 firkins Family Butter,
1000 lbs. best smoked Beef,
5000 lbs. Hams & Shoulders, cured in best manner,
And a general assortment of Groceries and Family Supplies, for sale, by
JAMES VAN RENSSELAER,
Corner of Hotel & Liberty streets.
Utica, March 23, 1830. 12w2

MACKEREL.

65 bbls. & half bbls. Nos. 1, 2 & 3 MACKEREL, at No. 90, Genesee street—For sale, by
March 23, 1830. PARKER & HASTINGS.

TEAS, &c.

50 chests Young Hyson and Hyson-skin Teas,
10 bags Pimento, 100 lbs. Nutmegs,
10 do. Pepper, 50 do. Cloves,
For sale, by PARKER & HASTINGS.
Utica, March 23, 1830. 12w3

NOTICE.

JOHN W. HITCHCOCK, M. D. has taken the office over No. 85, Genesee street, and offers his professional services to whoever may want them.
Utica, March 23, 1830. 12

YOUNG LADIES' BOARDING-SCHOOL, AT WHITESBORO.

MRS. NICHOLAS will open a Boarding-School, to commence on the 18th of May next, in the village of Whitesboro, Oneida county, for the reception and instruction of Young Ladies. The number of boarders will be limited to twenty, and she will receive applications for entrances at any time, until her number be completed.

There will be four terms during the year, each comprising eleven weeks. No pupils will be admitted for a shorter term than twenty-two weeks, or half a year, and no deduction will be made for absence, except in case of long continued sickness. There will be three vacations during the year. The Young Ladies will be permitted to remain during the vacations, their board only being charged at $1.50 cts. per week.

Pupils will be required to furnish their own beds and bedding, towels and spoon; and can either provide their own books and stationary, or be furnished with them by Mrs. N. at the retail prices. They will be under the immediate care and instruction of Mrs. Nicholas, and will be subjected only to such discipline as will conduce to their mental, moral and religious improvement.

TERMS.

Board, and English Instruction, including Geography, Arithmetic, Grammar, History, Rhetoric, Logic, Elocution, Moral Philosophy, Natural Philosophy, Chemistry, Evidences of Christianity, Elements of Criticism, Critical Reading of Milton's Works, &c. &c. with all extra charges, (washing excepted), per quarter, payable in advance, - - - - - $35 00
Music, including use of Piano, - 10 00
French, - - - - - 5 00
Spanish, - - - - - 5 00
Italian, - - - - - 5 00

Mrs. Nicholas is a native of the city of New-York, where she has been engaged in the instruction of youth, and gives references to the following gentlemen of her acquaintance in that city:—Rt. Rev. Bishop Hobart, Rev. Mr. Schrœder, Rev. Mr. Berrian, Hon. William A. Duer, President of Columbia College, Professors Moore and McVickar, of Columbia College, Chancellor Kent, and David B. Ogden & John Duer, Esquires. To Samuel Miles Hopkins, Esq. and Rev. Mr. Welch, of Albany; and to Theodore Sill, Fortune C. White, William G. Tracy, and S. Newton Dexter, Esquires: Hon. Henry R. Storrs, Rev. Elon Galusha, Rev. John Frost, and Doctors W. A. Clarke, and S. S. Peck, of Whitesboro. 12w3
Whitesboro, March 23, 1830.

ONEIDA INSTITUTE.

THE spring term in this institution will commence on the first Monday in April. For the convenience of regulating the studies and other concerns of the school, the year will be divided into quarters. But the only vacations will be in the spring and autumn. The system of labour renders it unnecessary to intermit study, for the purpose of relaxing the mind; and the business of the farm does not admit of a suspension of labour. This should be understood, that all, excepting such as are expecting to enter college in the fall, may come prepared to remain until the close of the fall term, which will be the latter part of November.

Each Student will remember to furnish himself with such changes of dress, as will be adapted to the business of the field and the study, a bed and bedding, and towels. Most of the other articles of furniture will be furnished, such as tables, chairs, bedsteads, book-cases, &c. by the institution.

Certificates of good moral character, industrious habits and respectable talents, are required of all, on their admission; and if, after fair trial, their deportment and proficiency do not justify such a recommendation, they will not be permitted to remain. Religious instruction forms a part of the duties required by the constitution of the school. This is given by one of the teachers, in the form of bible class instruction, one evening in a week; and it is expected that every student will attend, and be prepared to sustain a public examination. A library of more than one thousand volumes belongs to the institution, and a reading room, furnished with a number of periodicals.

Composition, and declamation, in presence of the teachers and students, are required alternately, each week. One evening in the week is devoted to forensic debates, in which all are required to take a part. A society of enquiry, on missions and theological subjects, for all who wish information of this kind, is held once a week.

The labour required is three and a half hours per day, one half in the morning, and the other in the afternoon. Twenty-one hours labour is received in pay of a week's board, exclusive of washing, which can be obtained for 12 1-2 cents per week. Those young men who have not been accustomed to business, and others, who, from various causes, are unable to pay their board, will be allowed what their labour is worth. But few cases of this kind have as yet occurred. The daily amount of labour specified above is required of every student who is able to perform it.

The price of tuition is $5.50 per quarter, payable in advance; and no deduction is made for absence, except in cases of sickness. The bills will commence with the term, if a place is engaged, except in cases where there is an understanding that the student is not to be present at the commencement of the term.

No more students can be received the ensuing season, unless vacancies occur, as there probably will in the latter part of the season.

GEORGE W. GALE, PELATIAH RAWSON, } Teachers.

P. S.—All letters on subjects relating to the institution, addressed to the teachers, must be post paid.
Oneida Institute, March 18, 1830.

WHITSESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy desire to give notice, that the spring term of the male department of that Academy is just commenced, under the care of Mr. H. Blodget, as Principal. He is a gentleman of superior attainments as an instructer. No pains will be spared to render the school worthy of the patronage of the public. The terms of tuition are the same as in other similar institutions. Board can be obtained in good families near the school, for twelve shillings per week. A few scholars can be accommodated with board in the same family with the Principal.
By order of the Trustees, L. BERRY, Clerk.
March 12, 1830. 11w3

DRAPERS & TAILORS,
No. 78, Genesee Street.

LEE & DAVIE, have very recently received, from their establishment in Albany, a splendid addition to their former Stock, consisting of beautiful Lavender mixed Cassimere, with the new style of figured Valentia Vestings, and an elegant variety of Fancy Articles.
N. B.—Just received from London, the newest fashion Pattern Coat, which may be seen by calling.
Utica, March 9, 1830. 10w3

FOR SALE, OR TO RENT.

THE noted STAND for a TAVERN, in Williamstown, formerly owned by Baruch Orton, deceased, with one hundred and twenty acres of land, of which about eighty-five are under improvement, and well calculated for grass, grain or fruit, with buildings and water very convenient. It is situated about eight miles from Camden village, on the state road from Rome to Oswego. It will be sold very low, and on eight years' credit, if wanted; or it will be rented at a reasonable rate.—Enquire of Ellenor Orton, on the premises, or of Ashbel Upson, at Camden.
Williamstown, Feb. 25, 1830. 9w4

NOTICE.

THE Stockholders of the Oneida Iron & Glass Manufacturing Company will please to take notice, that a call and demand is hereby made on them, of Seven Dollars on each share of stock held by them respectively, to be paid to their Treasurer, on or before the 5th day of April next, under pain of forfeiture of their shares, and all previous payments made thereon.
By order of the Directors,
WILLIAM WRIGHT, Sec'ry.
Rome, Feb. 24, 1830. 9w4

POETRY AND MUSIC.

For the Western Recorder.

NEW TESTAMENT.

Here is portray'd in colours bright,
The way which leads to worlds of light:
Jesus, the theme of every page,
The Christian's hope from age to age.

This little volume helps us see
Our impotence and poverty;
And points to Him, who can atone
For all the evils we have done.

Through it I see where Jesus reigns;
Through it I hear the heavenly strains;
By it I learn what I must be,
To dwell forever, Lord, with thee.

O, what amazing wonders, then,
Are here reveal'd to sinful men;
A prize, beyond all price, is given,
And by it we may enter heaven.

Lord, make us see, and hear, and know,
Our duty, while we walk below;
Inspire us with a holy zeal,
Till we shall reach the heavenly hill.

COTTAGER.

TRUTH.

"What is truth?" A fadeless flower;
A tree whose fruit has vital power;
A spring, whose waters sweetly roll;
A fire, which purifies the soul;
A mirror, without spot and bright;
A compass, always pointing right;
A balance, having no defect;
A sword, to punish and protect;
A rock, immoveably secure;
A way, which leads to joys most pure;
A gem, more worth than nature's mines;
A glorious sun, which ever shines;
It is, (in short, nor say we more),
The triune God whom we adore!

London Imperial Magazine.

"Choral Harmony; being a selection of the most approved Anthems, Choruses, and other pieces of Sacred Music, &c. By the Boston H & H. Society; edited by L. Mason, member of the same." Boston, Richardson & Lord.

The object of this work is to furnish miscellaneous pieces for the practice of those schools and societies, that have advanced so far as to require a greater number and variety than can be found in the existing collections of psalmody. It is to form a sort of medium between our common singing-books and books that contain oratorial extracts. In this point of view, it may be considered a very important work. The whole is to be comprised in eight numbers, six of which are already issued. Such a work has been greatly needed; and though the materials for it, both in this country and in Europe, are exceedingly scarce, they are not the less valuable on this account; and for ourselves we are glad to see them collected in a single volume. Nos. 5 and 6 have just arrived; and the two remaining numbers, we suppose, will soon appear. The work ought to be well patronised. We have formerly noticed it, and may yet speak of it more in detail.

"Choruses, Solos, Duets, and Recitatives, from the works of Handel, Haydn, Mozart, Beethoven, and other composers of the first eminence, arranged in full vocal score, and interspersed with notes and explanatory remarks: By Samuel Dyer." New York, Daniel Fanshaw. 1830.

The work which bears this title is what it purports to be, a collection of oratorial extracts, taken from masters of the first celebrity, and arranged in such a manner as to meet the wants of vocalists and choirs of singers. The organ accompaniments are sometimes given, and sometimes omitted, as convenience would seem to require. In this point of view, the work forms a sort of medium between the Old Colony Collection and the Boston H. & H. Collection of Miscellaneous Pieces, embracing many of the advantages of both these publications. It contains a great body of music, comparatively in a small compass; and so far as we can judge from a hasty glance at the work, the music appears to be given us with tolerable fidelity. The amateur will sometimes smile at the simplicity of the remarks; the critic will often complain of their inaccuracy and inappropriateness; and the man who feels alive to the influence of church music, would wish that less had been said about the pomp and circumstance of oratorial exhibitions, which, in Europe have so much affinity with the theatre. But to choirs and individuals, who are wholly unacquainted with the nature of an oratorio, the remarks and explanations will be of service. The music appears to have been selected somewhat in reference to the abilities and the taste of performers in this country, without very strict regard to the relative merit of the different parts of the oratorios whence they are derived. Mr. Dyer is every thing else than a critic. He passes over some of the first of Handel's pieces, for instance, because they are too full of fugue; yet he neglects to tell us, that the fugues of this author are the very glory of all his polyodic specimens.

Bating these circumstances, the work appears well; and though in the present state of the art in this country, it promises nothing in favour of the advancement of *church* music, it promises much in favour of the higher and more difficult, we will not say more important branches of musical cultivation. What the Choral Harmony is to our ordinary collections of psalmody, this work is to the Choral Harmony. The musical student may do well to observe this order in the examination of specimens.

MISCELLANEOUS.

EUROPEAN KINGS.

Extract of a letter from Thomas Jefferson, to Governor Langdon, of New-Hampshire, written in 1810:—

"When I observed that the King of England was a cypher, I did not mean to confine the observation to the mere individual now on the throne. The practice of Kings marrying only into the family of Kings, has been that of Europe for some centuries. Now, take any race of animals, confine them in idleness and inaction, whether in a stye, a stable, or a state room, pamper them with high diet, gratify all their appetites, immerse them in sensualities, nourish their passions, let every thing bend before them, and banish whatever might lead them to think, and in a few generations they become all body, and no mind; and this too, by a law of nature; by that very law by which we are in the constant practice of changing the characters and propensities of the animals we raise for our own purposes. Such is the regimen in raising Kings, and this is the way they have gone on for centuries. While in Europe, I often amused myself with comtemplating the characters of the then reigning sovereigns of Europe. Louis the XVI, was a fool, of my own knowledge, and in despite of the answers made for him at his trial. The King of Spain was a fool; of Naples, the same. They passed their lives in hunting, and despatched two couriers a week, 1000 miles, to let each other know what game they had killed the preceding days. The King of Sardinia was a fool. All these were Bourbons. The Queen of Portugal, a Braganza, was an idiot by nature; and so was the King of Denmark. Their sons, as regents, exercised the powers of government. The King of Prussia, suscessor to the great Frederick, was a mere hog, in body as well as in mind. Gustavus of Sweden, and Joseph of Austria, were nearly crazy, and George of England, you know, was in a strait waistcoat.

"There remained, then, none but old Catharine, who had been too lately picked up to have lost her common sense. In this state, Bonaparte found Europe; and it was this state of its rulers which lost it with scarce a struggle. These animals had become without mind and powerless; and so will every hereditary monarch be after a few generations. Alexander, the grandson of Catharine, is yet an exception. He is able to hold his own. But he is only of the third generation. His race is not yet worn out."

From the Journal of Commerce.

Long live Liberty! Long live Universal Education! Long live the Rights of Man! If there were no other proof of the unnatural and unrighteous condition of slavery than the means which are adopted to maintain it, the proof nevertheless would be all-sufficient.—We give below a law just enacted by the state of Georgia, which prohibits the teaching of any "*slave, negro*, or *free person of colour*, to READ or to WRITE, *either in written or printed characters*, under penalty of *fine, whipping*, or *imprisonment*, at the discretion of the court. Should a *white* person be engaged in so nefarious a transaction; for instance, should some benevolent lady undertake to teach a coloured Sabbath school, such person is liable to $500 fine, and imprisonment in the common jail. Hereafter there will be no danger of a "union of church and state," among these negroes:—

Eleventh section of an act, passed Milledgeville, Geo. Dec. 22, 1829.

"Be it further enacted, &c. That if any slave negro, or free person of colour, or any white person, shall teach any other slave negro, or free person of colour, to read or to write, either written or printed characters, the said free person of colour, or slave, shall be punished by fine and whipping, or fine or whipping, at the direction of the court; and if a white person so offending, he, she, or they, shall be punished with fine, not exceeding five hundred dollars, and imprisonment in the common jail, at the discretion of the court before which said offender is tried."

ONE VICE REQUIRES MORE SACRIFICE THAN PIETY.

I will venture to affirm, that religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices, than the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom. She is not so tyrannising as passion; so exacting as the world; nor so despotic as fashion. Let us try the case by a parallel, and examine it, not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life as rigorously as avarice forbids them? Does she require such sacrifices of our ease as ambition; or such renunciations of our quiet as pride? Does devotion murder sleep, like dissipation? Does she destroy health, like intemperance? Does she annihilate wealth, like gambling? Does she embitter life, like discord; or abridge it, like duelling? Does religion impose more vigilance, than suspicion; or half as many mortifications as vanity? If the estimate be fairly made, then I will venture to assert, that the balance is clearly on the side of religion, even in the article of pleasure.

MASQUERADING, AND EVASION OF THE LAW.

The New-York masquerades, as they entered the Park theatre, on Wednesday evening of last week, were assaulted by a mob, collected on the occasion, who tore the ladies' feathers from their hats, broke windows and committed divers other strange acts, totally at war with the "wholesome regulations" of the "school of morality." The watchmen, on being applied to for assistance, refused, on the ground of the masquerade being in defiance of law. The penalty is 1000 dollars, which by economical management can be reduced one half. We understand it was done so in this case, the manager *complaining of himself, and dividing the fine, as informer!* Thus are our laws violated or evaded. The manager probably cleared $1500, by the fete, and no doubt laughed heartily at the law makers in the bargain. Judge Noah, of New-York, the Jewish expositor of civil as well as ecclesiastical law, says in substance in his paper, that it was not the intention of the Legislature to inflict a penalty which would amount to a prohibition, but merely to confine the evil to the enlightened circles of "good society!" *Alb. Ch. Register.*

Hypocrisy is an homage that vice pays to virtue.

A man is always in a hurry to defend his weak side.

LITERARY AND SCIENTIFIC.

NEW PUBLICATIONS ANNOUNCED IN THE LONDON JOURNALS.

Lectures on the Apocalypse; designed to rectify certain popular errors of the present day, and counteract the influence of some unscriptural sentiments respecting the second coming of Christ, and the nature of the millennial reign: By William Jones, A. M. author of the History of the Waldenses, &c.

The Liturgy Revised; or, the necessity and beneficial effects of an authorised abridgment and careful revision of the various services of the established church: By Rev. Robert Cox, A. M. perpetual curate of Stone-house, North-Devon.

A Plea for the Lord's Day: By Rev. James Sherman, of Reading.

The Life of John Locke, with extracts from his correspondence, journals, and common-place books: By Lord King. 4to.

Counsels to a Newly Wedded Pair; or, friendly suggestions to husbands and wives; a companion for the honeymoon, and a remembrancer for life: By John Morison, author of an "Exposition of the Book of Psalms," &c.

A Gift from the Lord; a charge intended to have been addressed to the wife of a minister, at the ordination of her husband; and the *Wife's Advocate*; a sermon preached on a marriage occasion: By Wm. Jay.

Satan; a poem in three books: By the author of "the Omnipresence of the Deity."

The Civil and Ecclesiastical History of England, from the invasion of the Romans to the passing of the Catholic relief bill in 1829: By C. St. George. In 2 thick vols. demy 12mo.

A Grammar of the Egyptian Language; by Rev. H. Tattman; with a *Dictionary of the Ancient Egyptian Language*: By the late Dr. Young. In 1 vol. 8vo.

The History of Scotland: By Walter Scott, Bart. In 2 vols. Vol. 1, 12mo. "Sir Walter Scott has here laid aside all his romance, and commenced the grave, patient, and laborious historian." "With the specimen before us we are highly gratified. It bespeaks the writer's conviction of the importance of the work in which he is engaged; it exhibits a mind the opposite of the credulous; and presents a fine example of a historian confining himself, with rigid scrupulosity, to the actual province of legitimate history."—*Evangelical Mag.*

Part I. *Historical Series*; a succinct account of the manners, customs, institutions, polity, arts and sciences of the ancient Egyptians; compiled from the most authentic historians, and so arranged as to form either a catechism or a reading book, for the use of schools and families: By C. Richson.

The Harvest is Past; a sermon by the late Rev. Timothy Dwight, D. D. "It will be sufficient to whet the desire of our readers to pursue this discourse, to know that it was the occasion of no less than three or four revivals, when preached in different places by the author. We are happy to see so interesting a specimen of transatlantic eloquence made so accessible, and consider this a valuable addition to our tracts for general distribution."—*Evan. Mag.*

VALUE OF LEARNING.

The skill of any liberal art is valuable as a handsome ornament, as a harmless divertisement, as a useful instrument upon occasions, as preferable to all other accomplishments and advantages of person or fortune; for who would not purchase any kind of such knowledge at any rate? Who would sell it for any price; who would not choose rather to be deformed or impotent in his body, than to have a misshapen and weak mind; to have rather a lank purse than an empty brain; to have no title at all, than no worth to bear it out? If any would, he is not of Solomon's mind; for of wisdom, he saith, "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold; she is more precious than rubies, and all the things thou canst desire are not to be compared unto her."—*Dr. Barrow.*

Comment.—Who would not prefer to quote scripture more in accordance with its original meaning, than the Doctor has here done? Human learning is a very different thing from the wisdom Solomon speaks of. The one is earthly; the other from the Lord of Heaven and earth.

MANNER OF TAKING IMPRESSION ON LEAVES.

Hold oiled paper over the smoke of a lamp until it becomes darkened; to this paper apply the leaf, having previously warmed it between the hands, that it may be pliant.—Place the lower surface of the leaf upon the blackened paper, that the numerous veins which run through its extent, and which are so prominent on this side, may receive from the paper a portion of the smoke. Press the leaf upon the paper, by placing upon it some thin paper and rubbing the fingers gently over it, so that every part of the leaf may come in contact with the sooted oil paper. Then remove the leaf, and place the sooted side upon clean white paper, pressing it gently as before. Upon removing the leaf, the paper will present a delicate outline, together with an accurate exhibition of the veins which extend in every direction through it, more correct and beautiful than the finest drawing.—*Mrs. Lincoln.*

Appointment by the Trustees of Columbia College.—Rev. Samuel H. Turner, D.D. to be professor of the Hebrew language and literature. Marino Velasquez de la Cadena, LL. B. to be professor of the Spanish language and literature. Rev. Manrin Eastburn, A. M. to be lecturer on poetry. William H. Ellet, M. D. to be lecturer on elementary chemistry. The title of the Adjunct Professor of Languages is hereafter to be the "Jay Professor of the Greek and Latin Languages."

In the past year, 1829, the English monarchy completed a duration of 1000 years, from the time when Egbert ascended the throne of all England, after uniting the seven kingdoms.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$140 50a141	Sole, oak tanned, lb	19a22
Pearl	142 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 75a4 81	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 02	*Tallow,*	
—— western	1 02a1 06	American, lb	6 1-2a7
Rye	71a72	*Teas,*	
Corn, north yellow	52a	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	60a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

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Jordon, E. W. Botssford
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Lebanon, Joel Bradley
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Lisbon, Dea J. Martin
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Manlius, H. W. Ewers
Massena, Dr W. Paddock
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Vernon Centre, Starr Clark
Verona, Rev I. Brainard
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Waddington, S. H. Dearborn
Walton, W. B. Ogden, P M
Watertown, Silas Clark
Waterville, Lemuel Hills
Wayne, Dr. Bartle
Western, G. Brayton, Esq
Westford, Charles Maxon
Westmoreland, Wm. Newcomb
Whitesboro', Rev J. Frost
Wynant's Kill, A. Tracy

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street

August 25, 1829. 34

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug. 4, 1829.* 31

JUSTICES' MANUAL.

HASTINGS & TRACY have just received a new supply of the Justices' Manual.

They have also for sale, the Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index, by the hundred, dozzen, or single. Also, the Blanks required under said statute. *Utica, Jan. 12, 1830.*

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, aud relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N.Y. late Captain U. S. Army.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.
To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, Old Post-Office, Utica.
August 25, 1829. 34

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

Who wants to see, when 100 years old?

M. HITCHCOCK & Co. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred years, and for sale at No. 38, Genesee street. *Utica, May* 22, 1829. 21

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.
Utica, July 6, 1829. 27

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble.

Dummerston, Vt. Jan. 29, 1829.
HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.
Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells*, of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.

LEVI HILLS, } *Assignees.*
E. M. HILLS, }

E. ALLEN, *Att'y.* 48m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.